each must work out his own salvation unaided by divine beings—who, like men, are still subject to rebirth and so are unsaved. They crept back into Mahayana, however. Hinayana, sometimes denominated Southern Buddhism, insists that the ideal of the Mahayanist is unattainable and is untrue to the teachings of the Buddha and emphasizes the *arhat,* he who has found enlightenment for himself. Both Mahayana and Hinayana were to be found in Northwest India in these centuries, and it was only gradually that the former prevailed in the North and the latter in the South.

Just when and by what route Buddhism first made its way to China remains uncertain. The story usually told, that its introduction was associated with a dream of Ming Ti, the second Emperor of the Eastern Han, is an invention of later years and quite undependable. The foreign religion was already in China at the time that Ming Ti is said to have had his dream. It may, indeed, have been present much more than a century before. Buddhism may have come first by any of the three trade routes from India—by Yunnan, by the south coast, or overland through the Tarim basin. Possibly it arrived both by way of the Northwest and'the South. We know that in 2 B.C. a Chinese envoy heard of Buddhism from the Yiieh Chih and that as early as the first century A.D. Buddhist monks and laymen were living in China under the protection of a brother of the Emperor. We hear of the erection of a Buddhist temple in a city in the present Anhui in A.D. 190. We know, too, that in the first half of the second century of the Christian era Buddhist communities were to be found in Loyang. One of the missionaries was a

Parthian prince —known in Chinese as An-shih-kao—who had renounced the succession to become a monk. With a compatriot and a Chinese, he formed a group which translated Buddhist literature into Chinese and whose members were known to the faithful as the "Inimitables." The Parthians, it may be noted, probably came by way of the Tarim basin. Others of the missionaries were from India.

Early Buddhist missionaries appear to have been welcomed by some of the more scholarly Taoists, and were, indeed, for a time popularly regarded as Taoists. As such, their faith did not seem so very alien to the Chinese.

How soon opposition developed we do not know, although it